states and motives for the greater freer Reality. It
is this that makes the difference between our
fragmentary mind consciousness constructing integers
out of its fractions and an essential and total
consciousness, vision and knowledge. It is not
indeed possible, so long as we are compelled to use
reason as our main support, for it to abdicate
altogether in favour of an undeveloped or half-
organised intuition; but it is imperative on us in a
consideration of the Infinite and its being and action
to enforce on our reason an utmost plasticity and
open it to an awareness of the larger states and
possibilities of that which we are striving to consider.
It will not do to apply our limited and limiting
conclusions to That which is illimitable. If we
concentrate only on one aspect and treat it as the
whole, we illustrate the story of the blind men and
the elephant; each of the blind inquirers touched
a different part and concluded that the whole animal
was some object resembling the part of which he
had had the touch. An experience of some one
aspect of the Infinite is valid in itself; but we cannot
generalise from it that the Infinite is that alone,
nor would it be safe to view the rest of the Infinite

in the terms of that aspect and exclude all other
view-points of spiritual experience. The Infinite
is at once an essentiality, a boundless totality and a
multitude; all these have to be known in order to
know truly the Infinite. To see the parts alone and
the totality not at all or only as a sum of the parts.
is a knowledge, but also at the same time an